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WEEKLY REVIEW.

—As already announced, the *Bombay Guardian* is now to be supplied for Six Rupees per Annum (Postage in India Rs. 1-10-0; to England, via Southampton, Rs. 2-7-0; to America, Rs. 3-8-0). This reduction is made in the hope that friends will make special efforts to increase the number of Subscribers. Parties are requested not to address the Editor, except in matters editorial; all orders and remittances, and everything of a business nature, should be addressed to the Manager, Reverend Vishnu Bhaskar, Anglo-Vernacular Press, Tank St., New Nagpada, Bombay, by whom also orders for Advertisements will be thankfully received. All drafts should be made payable to the Manager. Let every one who believes that the paper is fitted to be useful, and is needed as a witness for the truth, pray for its success, and seek to enlarge its circulation. To those who do not know us, we cannot say that we aim primarily at *pleasing* our readers. We fear we sometimes say unpleasant things. We seek to be approved of the Master in all that we write, and in this way to do the best possible for our readers.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription-book will call statedly.

When twelve copies are ordered by one party, and paid for in advance, there will be no charge for postage.

—OUR readers will have read the account in our last issue, of the revival of religion at Princeton College, U. S., in connection with Mr. Moody's visit. All the professors of the College entered heartily into this work, and manifested the utmost solicitude, that the young men under their charge might be brought to Christ. God was pleased to hear the prayers offered, and poured out his spirit abundantly, and a hundred of the students are reported as rejoicing in a new-found Saviour. There is, we know, joy in heaven over the conversion of a single sinner; we may infer that a work of grace like this, leading a hundred young men, looking forward to different spheres of professional life, to lay hold upon the armour of God wherewith to carry on the battle of the Lord Almighty against the darkness of the world, would occasion unusual gladness in heaven. We call to mind the invitation given to Messrs. Moody and Sankey in London last year, to visit Eton and preach to the youth there, and the exceeding displeasure of certain 'spirits in high places' at the proposal. The House of Lords and the House of Commons were fearfully convulsed, and one would have thought some death-blow had been aimed at the very temples of Britannia: the young men must be guarded at any cost from the Gospel set forth by these evangelists; what a sad thing if they should be awakened to a sense of their sins, and begin to hunger and thirst after righteousness, and learn the songs of Zion and come together for united prayer and be made happy in the love of God! So the fiat goes forth that the students are not to hear Moody and Sankey. But prayer had been offered on the other side; and Mr. Moody had the privilege of setting forth Christ's great love, in a garden, and there were some students in his audience, and the word of God did not return void. One or two students were brought to Christ. The only notice of the work of the evangelists in Great Britain, taken in the national councils, was that just referred to; and we may imagine how it seemed to the great Head of the Church, Head over all things to the Church. No one can deny that Mr. Moody preaches the Gospel in its simplicity; the Bible is allowed to speak for itself; he relies upon the unembellished word; many of his discourses are just presentations of Scripture testimony on a certain subject. The Parliament of England will have nothing to do with this; the question naturally arises—For what kind of a Gospel are the many millions of public money appropriated? If the Gospel as preached by Mr. Moody is so intensely offensive, what sort of a Gospel is it that the State so lavishly endows? Are matters so very satisfactory at the great seats of learning in England? What sort of Christianity is it that has blossomed so abundantly in Oxford in the last thirty years?

—"WE do not well; it is a day of good tidings and we hold our peace," said the Samaritan lepers who found the large supplies in the deserted tents of Ben-hadad. We are not now quoting the text with reference to any spiritual application of it; but having found relief from life-long headaches, the writer thinks it would be unkind to others not to make mention of the remedy, *Guarana*, a South American product. From earliest childhood to our sixtieth year, all the space covered by memory, we have been subject to headache, occurring generally once a week, and almost incapacitating for work. We had come to look on it as a lifelong companion, and had done our best to look kindly on it, and even to fancy that we could not do without it till the Millennium came. About six months ago, a lady-doctor connected with the American Mission recommended us to try Guarana, and by the blessing of God the use of it has entirely freed us from our headaches. It must not be supposed that all kind of headaches will be cured by it—perhaps only a certain kind of nervous headache; but the powder is easily procured at a druggist's, and a trial can easily be made.

—REUTER'S telegram of last Saturday's date announces the death of Lord Lyttleton "by his own hand."

Lord or Baron Lyttleton was born in London, March 31, 1817, and educated in Trinity College, Cambridge. He held various appointments, some of which were Under-Secretary of State for the Colonies, Lord Lieutenant of Worcestershire, Royal Commissioner on Clerical Subscription and on Middle Schools, and Chief Commissioner of Endowed Schools.

—GOVERNMENT intend abolishing the establishment of the Pauper's Attorney in Bombay.

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—THE new President of the Republic of Liberia is the Rev. and Hon. James S. Payne, a minister of the Liberia Conference of the Methodist Episcopal Church.

—A CORRESPONDENT writes to us, contradicting, as "wholly untrue," the statement which we copied into our epitome column, concerning the healing of the rupture between the Cowley Fathers and the seceders of Mazagon.

—A BROTHER in Christ in the Central Provinces, has favoured us with a short account of the Lord's work in Jubbulpore, which we have much pleasure in placing before our readers :—

During the quarter ending 31st March we have received in subscriptions and donations, nearly Rs. 300, which we have fully expended.

We have about thirteen English services (including Sunday school) weekly. You will see the particulars on the accompanying plan. In the city we have a native day school for boys and a native Sunday school under a smart native Christian named Hume. This school is on its trial and may collapse, unless our finances improve, especially since we are anxious to put in a native catechist for Jubbulpore. We have 75 day scholars and 65 Sunday scholars. We have ten workers on the plan, but all are not effective, one or two being only able to pray just yet. We need your prayers.

Our income has hitherto been fair, but it is precarious, and I anticipate smaller receipts next month than usual. Our most urgent want is a suitable hymn-book. We need at least 100 copies of a good hymnal.

Again, Jubbulpore is very much scattered, and the pastor has a very weary time of it, in this weather, visiting the people. It will be worse in the wet weather. The people look for pastoral calls, and it is very necessary that their wishes should be gratified, but we are helpless without a suitable vehicle for the pastor. I think we could manage to get a comfortable conveyance and a pony with harness for Rs. 150 or 175, but we are unable to raise this amount. Once purchased, the "up-keep" will be small, and a member has agreed to pay half of that. It would be a very valuable help in our interesting work.

You will be glad to know that our work is deepening. People who had grown cold are coming out again on the Lord's side, and generally there seems to be a more earnest feeling evinced by the frequenters of our Sunday-evening services. In his pastoral visits Bro. Nichols has been very well received and welcomed. It is to increase and extend his hold upon the people that we need the conveyance.

Subscriptions and donations for the support of the Mission will be very thankfully received by the Pastor, Rev. M. H. Nichols, or by the Treasurer, Mr. G. N. Hawkins, G. I. P. Railway, Jubbulpore.

—A FRIEND from England also favours us with the following :—

It will interest some of your readers who knew Mrs. Urmston in India to hear that the Lord has opened a wide door of usefulness for her in Portsmouth and its neighbourhood. The mission halls and chapels of nearly every denomination have been offered to and used by her. She has throughout the winter addressed large meetings every week at Gosport, Portsea, Fareham, and South Sea. Last Sabbath night and the previous Sabbath, she preached in the Prince's Theatre, where 2,000 people were present on each occasion, and much blessing followed, for upwards of 100 souls remained behind for the after-meeting, and many were deeply affected.

The dockyard of this great naval port has 5,000 workmen, many of whom enter no place of worship week after week. To these men Mrs. Urmston has been permitted to carry the glad tidings twice a week, by visiting them in their dining halls between 12 and 1 when two or three hundred can always be found assembled. They have welcomed her gladly, and listen with eager attention to the Word preached. Tracts and books are much prized and the good Spirit of God is working in many of their hearts.

Mr. and Mrs. and Miss Booth of the Christian mission have also been holding special services in Portsmouth during the past month with great success and evident blessing. There are many agencies at work in the great town with its population (including the suburbs) of 120,000, but all combined are quite inadequate to meet the mass of ignorance and vice which is to be found on all sides. May the Lord raise up more laborers and help those already engaged in the struggle, that their strength fail not!

—WE acknowledge with thanks receipt of a copy of the Forty-first Annual Report of the American Madura Mission. Altogether 1875 has been an encouraging year to the Mission. Says the report —"We are confident that this year's statements and statistics will manifest more clearly than those of any year which has gone before it, that in the district, Christianity is taking root downward and growing upward, and that while it will still receive long and patient cultivation, the promise of the harvest is no longer a word only, but a living and growing fact." The number of communicants added during the past year was 182; total number of communicants 1,882 ; adherents to Christianity 8,001 ; number of missionaries 5 ; native pastors 17 ; catechists 103 ; Bible women 14 ; number of native pupils in mission schools above 3,000.

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SATURDAY, APRIL 29, 1876.

I IN THEM.

THE weak point among a class of Christians who claim almost exclusively to be evangelical, is that they consider the perfection of Christ to be heightened by their imperfection. It they are not what they should be, this only serves to manifest the value of the blood by which they find acceptance. The more they stumble (within certain limits), the more glorious is the power that succeeds in bringing them to heaven. They are miserable sinners ; but the intercessions of the Son of God prevail on their behalf. If it were not for their failings and lapses, how would the long-suffering and forbearance of God their Saviour be known ? These Christians delight in the doctrines of grace *as they understand them ;* they do not love the preaching that harps much upon the obligations of believers ; a discourse is precious which represents Christ as the more drawn to believers because of their failures and weaknesses, their coldness and deadness, their susceptibility to temptation, and the like. They delight in the promises, but do not care to hear much about the commandments. Their notion of faith is that it consists in believing that it shall be well with them in the end ; and they would almost think it a heresy to say that faith meant the appropriation of Christ's power for the doing of Christ's will. Sin, of course, is a bad thing in the believer ; but then how pleasing to Christ are the tears of penitence and the self-condemnation that follow. Christ comforts them under the burden of sin by the assurance of a good time coming ; but that is all ; while they live they must be content to go on sinning and repenting, sinning and repenting.

We would not have our readers think that we consider the term 'evangelical' rightly applied to the Christians just described. We have a different conception of the meaning of the word.

When we call to mind the parable of the vine and the branches, and the words, Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples ;—when we read the sermon on the Mount and dwell on its closing words ("he that keepeth these sayings of mine," &c.), we cannot but see that Christ is glorified just in the degree in which his power to save from sin is shown in believers. "We are his workmanship, created in Christ Jesus unto good works." The holiness of God is to be shown, not by the failures of believers, but by their holiness ; "Be ye holy, for I am holy." "As He who hath called you is holy, so be ye holy in all manner of conversation," in all details of conduct. The holiness of God is to be seen in us. We are believers only as we follow him.

Now, it is perfectly true that, in ourselves, we are poor, weak, miserable and blind. It may and does happen that the young believer, imperfectly informed regarding the deep fallibility of his nature, concerning the will of God and concerning the wiles of the devil, is betrayed into things that cover him with confusion. But the grace of God comes to him not merely in the form of penitential tears, but in the recognition of the all-sufficiency of Christ, and the keenest element of his sorrow is that his trangression was so purely unnecessary. The grace of God, as understood by the apostles, teaches us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world. The grace of Christ is the help of Christ, enabling us to do his will.

Oh, how love I thy law ! exclaimed the Psalmist. Can anything be more pleasing to God than that we should delight to do his will ? The controversy between God and mankind is regarding the commandments, which the world declares to be severe, exacting, unsuited to our capacities, and which God declares to be expressions of boundless love, and the way-marks of a path that is pleasantness and peace. On which side will Christians range themselves in this controversy ? Surely not on the side of the world, but on that of God. His commandments are not grievous. The account of the new covenant given by prophecy, was this : God will write his laws in the hearts of his people. We are free from the law, as a means of obtaining pardon, and all works that are not done through the energy (in-working) of the Holy Spirit, are dead works ; but the righteousness demanded by the law is fulfilled in believers, who walk not after the flesh but after the Spirit. It is the sign of a carnal mind that it is not subject to the law of God, neither indeed can be. Paul desired that Christians might be filled with the knowledge of God's will ; but the knowledge of his will would only be harrowing, if not accompanied by power to do it.

We are saved by faith ; but what are we saved from ? Christ came to save his people from their sins. There is none good save one, that is, God ; but it is none the less necessary that the rich young ruler should be willing to abandon all and follow Christ.

Men are prone, in avoiding one error, to swing away to an opposite one, which, because it is opposite, is supposed to have all the goodness that is lurking in the first. Men get light as to the evil of legalism and go off into antinomianism, and then attribute all manner of evil to the word *duty*, as though it meant the renunciation of grace. But legalism consists (1) in seeking justification in obedience, (2) in seeking power in one's self, and (3) in attributing the merit of what is done to one's self. The true opposite of this is faith, which (1) recognizes God as the sole fountain of good, (2) looks to God in Christ for the inclination and power to do his will, and (3) glorifies God for what is done through us. The Christian is saved by grace, not in the sense merely that God sees the believer in Christ, but in this also that God sees Christ in the believer. The omnipotent Spirit is given to us to do omnipotent works in us, not to make a miserable amalgam of God's will and our own. I can of mine own self do nothing, is the twin saying of "I can do all things through Christ ? "

CASTE AND CHRISTIANITY.

IN the *Lucknow Witness* for last week appears a communication from Madras on the subject of caste among native Christians. We are not a little surprised at some of the statements made, and at the view taken of the course to be pursued by missionaries in regard to this evil.

The writer says : "Here, it has been found almost impossible to root out the system." "The caste feeling is stronger in the native Church now than ever before." "All coercive measures are futile to cope with the evil." "This state of things is leading many to re-consider the subject, to take a broader view, and to ask the question, Should caste be exterminated by act and edict, or should it be regulated, and to some extent tolerated, in the native Church ?

Mention is made of a discussion of the subject in the Madras Diocesan Conference, and we are told that the majority of the speakers were in favour of caste being regulated within the Church. "There was not a doubt about its being an evil and a curse, but many doubts were expressed as

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to the expediency and even justness of demanding converts at their baptism more than the apostles did, viz., repentance and faith—demanding them to make a sacrifice which we had not been called to make, and which, if really made, would be an act of the greatest heroism. 'Father' Rivington (a very youthful father, among Indian missionaries, we believe) supposed the case of a native having no ceremonial scruples of his own, but wishing to live with his family, and therefore conforming to their views—is such a one to be refused baptism?

"By insisting too much on the removal of certain badges and customs, many high-caste families, convinced of the truth of Christianity, are prevented from joining the Christian Church." A leading native Christian wished to make a distinction: "In the Church and in connection with its services and ordinances, it should not be recognized; but as a civil institution, deeply rooted in the social system of the country, all proper allowance should be made."

Some rules for the native Church are proposed. "Each member must be convinced that caste is an evil, and act accordingly; but the evil must not be pointed out in a way that will wound the feelings of the people."

Is it, then, true that in the native Christian churches of Southern India, in whose commendation so much has been written, it has been found almost impossible to root out the system? We have been hearing and reading about those churches for thirty years and we think we are warranted in saying that the inability to eradicate the evil, is just in those churches in which the evil has first been in a measure tolerated or overlooked. Is it true that the caste feeling is stronger in the native Church now than ever before? Let us suppose it true, and the argument will stand thus: When the renunciation of caste was required as a condition of baptism, caste, nevertheless succeeded in entering the churches and is now so deeply rooted that its eradication is almost hopeless; therefore, let us leave a door open for caste to come into the churches, and deal very delicately with it, with all consideration for the feelings of those who are bound by it. This seems to us very much like arguing that because the Chubbs's locks have not been found to keep out burglars, therefore there is no use of any more locks; let the burglars come in and we will try gently to regulate their proceedings.

In the remark above quoted we should like to know what is meant by "the native Church." If the churches connected with all evangelical missions are meant, the remark must be erroneous. We know that in the early history of the American Madura Mission, some caste usages were for a season tolerated in the hope that as the members imbibed more of the spirit of true Christianity, they would see the evil of those customs and abandon them; but at length it became manifest that the Church could not make spiritual progress because of those very usages; and it was decided that they must be abandoned without compromise. Many thereupon left the Church, thus showing that caste was after all more to them than Christ, but the Church entered upon a course of real prosperity. The churches connected with the American Mission in the Ahmednuggur Collectorate, have had a somewhat similar experience. We find it difficult, therefore, to accept of the statement that all coercive measures are futile.

It is admitted that caste is a curse; and yet we are recommended to open the door to this curse and try to regulate it!

Caste has been allowed in the Roman Catholic churches, and after three centuries is, we are informed, just as rampant at Goa as it ever was.

One of the arguments used above, is that Europeans have not been called to make such sacrifices, and therefore Hindoos ought not to be. When a man proposes to become a follower of Christ, he is required to give up all that is incompatible with true loyalty to Christ. A man who is very powerfully enslaved by some habit or appetite or system, will have struggles and sufferings and sacrifices that another knows nothing of, but it would be a very mistaken lenity on the part of this other to relieve the unhappy man of the necessity of renouncing the thing which enslaves him. When the rich young man went away sorrowful from Jesus, the disciples were confounded at the strictness of the Master; but whether a man has much or little, except he forsake all that he hath he cannot be a disciple of Jesus. The apostles demanded of their converts only repentance and faith, we are told; but what is repentance if not the renunciation of all that God disapproves? and what is faith if not a recognition of the all-sufficient grace of Christ?

We have something more to say on this subject, but must reserve it till next week.

SKETCHES OF OUR ANTIPODES.

XI.

HARRY'S THREE GREAT BATTLES.—CONTINUED.

You have heard of the Border ruffians of the West. Some of these were in Harry's regiment. Many of his comrades gloried in their drunken and abandoned life. Away from all restraints of home and society, they revelled in iniquity. One evening a band of desperadoes, after planning some terrible "fun" for the following night, chose Harry as their leader. But the sweet morsel became bitter to him. "Not only a child of the devil," thought he, "but a Beelzebub, a *prince of devils*." He thought of his happy home in the far West—of the noble girl to whom he was engaged—and above all else, of the religious teachings of childhood and the Saviour whose love he so long had scorned.

The next night he refused to go. He at once gave up all his wicked ways, and commenced seeking the Lord.

Notice these two points.

Some pray without breaking off their evil habits and associations, others give up mere outward evil, but without receiving Jesus in their hearts. Harry saw that external reformation was not enough,—he saw too, that he would never find Jesus unless he quit his evil conduct. Every day he went off alone to the cane-brakes near the camp and prayed for the salvation of his soul. Had he known the call of Jesus for instant salvation, he might at once have surrendered and found peace. But he struggled with his enemy for six weeks.

He had no teacher but the Holy Spirit, and no friend but Jesus. One day, as he was praying, he realized the pardon of his sins and a change of heart.

"I struggled and wrestled to win it,
The blessing that setteth me free,
But when I had ceased from my struggles,
His peace Jesus gave unto me."

Harry found that the battle was not to the strong, though he was contending with the Prince of Darkness, who had chained his hands and feet to scores of sins, and had for years led him captive at his will. Yet he had only to flee to One who was mighty to save. This explains sudden conversions. Those who make an entire surrender at once, receive Jesus in return for all their sins, and are made whole from that hour. Those who prolong the struggle are only procrastinating, refusing to give up their hearts and trust Jesus for present salvation. They seem to think that a few days more in the service of sin will help them to "get ready" to come to Jesus. What a strange and wicked error!

Harry had enlisted in the army of the Lord. He had one more great battle before him.

VICTOR.

GLEANINGS IN EPHESIANS.

Submitting yourselves one to another in the fear of God. v. 21.

THE fear of God means the enthronement of God in the heart, in the place formerly occupied by self. All the powers of the believer belong to God, and are to be used for the expression of his thoughts, the doing of His will. What wilt *thou* have me to do, is the question now asked at every moment, instead of the old question, How can I have my way. It is the will of God that we should be like Him in all things in which resemblance is possible. Remembering the meekness and lowliness of Christ, his self-abnegation and love, we seek to exhibit the same mind in our relations to Christian brethren. If Satan may only be allowed to breathe into the minds of Christians, especially of ministers, the spirit that says—I am greater than thou—he will be content; but the church will be thereby cast down from heaven to earth, and the sun turned to darkness. But the fear of God teaches us that that is the spirit of antichrist. The fear of God in the heart makes us find our happiness in ministering to our brethren; and ministering means serving. The ministers' chapter is the 13th of John, where we see Jesus with the towel and the basin of water, washing the feet of his disciples. "Not as lords over God's heritage, but as ensamples of the flock." And Peter presently adds, All of you be subject one to another, and be clothed with humility. This is what Peter has to say about vestments. He wants us all to be apparelled alike; all wearing the dress of our order, which is humility. He does not mean a monk's robe with a cord tied round the waist; such a costume says, Look at me! who is like me in humility? He does not mean a vestment that calls attention to our self; this is man's miserable counterfeit; but he means the spirit that makes us in honour prefer one another. "He that is last of all and servant of all, the same shall be great." In this word, our Lord is not telling us that if we successfully humble ourselves for a little while in the service of the brethren, we shall then be placed in a position of pre-eminence and have the joy of seeing many subject to us. The least reflection will show that this too would be counterfeit humility. No; made like to Christ, we find our happiness in serving, and desire to spend an eternity in it. In the Romish church, they require that all, except the "superior," should show the most absolute deference to the will of the superior, and they reckon this their obedience to be piety of the most unquestionable character. This, too, is counterfeit. We are to be subject *one to another, in the fear of God.* The fear of God requires of us to carry out the thoughts of God to our brethren; to be the ministers of his will; to desire and to seek their welfare; to bear their burdens as far as we can; to give them (what we desire for ourselves) not so much honour as love, that Christ may be all, and in all. This will even require us to reprove them and resist them when anything is done contrary to the spirit of Christ—when the antichrist of self begins to make its appearance.

Look at the primitive apostolic church, before the Diotrephic spirit had got into it. We ask for the great men of the church, the leaders, the princes, the men whom God is distinguishing by marks of his favour. Are we conducted to a palace? Are we shown a chariot and one therein moving along in state? Do we hear of their lordly income, so many thousand pieces of silver monthly? Are they decorated with lordly titles? Is it my Lord Paul? Is it his Grace Batholomew? His Lordship Peter? His Eminence John? Oh, how would they have been disgusted with these heathenish honours! If Paul chances to be out of prison, we find him in a tent-maker's shop. He has a large income of stripes. He is addressed as Brother Paul. He even laboured with his own hands to obtain the means of helping others. Collections were made in the churches, not to provide episcopal salaries, but to assist the poor saints in Judea.

How are we to bring things back to the apostolic model? The only way is for you and me to yield ourselves fully to the instruction now before us, and go on receiving all the Lord presents to us. If others will not submit to us, that is their business; they cannot hinder us from submitting to them in all things sanctioned by the fear of God.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—In your issue of April 8th, page 47 is an anecdote concerning an encounter between a lady and a divinity doctor at the table of the late Sir James Simpson, wherein the lady appears triumphantly to vindicate her right to preach. I should not, perhaps, have written to you on the subject, but that some Christian has sent me the piece cut out, and marked in the margin—"See also Act ii. 17 and 18. Joel ii. 28 and 29. Acts xxi. 9. 1 Cor. xii. 10 and 11. Now I think it is very important that in these self-willed times, when all the old foundations seem melting away, that we followers of the Lord Jesus Christ should be very simple in our obedience to the Word of God, which is our only sure guide. I will, then, with your permission, lay before the Church what seems to me to be the plain teaching of the Holy Spirit on the subject of woman's work under the Christian dispensation, remarking that I am open to instruction from the Word if I am in error.

1 Cor. xiv. 34, 35: "Let your women keep silence in the churches, for it is not permitted unto them to speak, but to be under obedience, as also saith the law. And if they would learn anything, let them ask their husbands at home, for it is a shame for women to speak in the church."

The Scriptures never, when rightly understood. contradict in one place the plain utterance of another, So here is a definite and final command that in the assembly of believers, the woman, let her gifts be what they may, is to keep silence.

Again, we have (1 Tim. ii. 12): "I suffer not the women to teach, nor to usurp authority over the man." Here is no question of the Christian assembly, but of man as the firstborn of creation. Here it seems to me that the obedient Christian woman is debarred from preaching and teaching in mixed assemblies where there are even unbelieving men.

What, then, is the force of the passages cited above (Acts ii. 17 and 18, Joel ii. 28 and 29, Acts xxi. 9)? There is no doubt that the Holy Spirit is bestowed upon the woman as upon the man. To whom, then, is she to prophecy and how is she to exercise her gift, for the right use of which she will have to give account? As a matter of obedience she is restrained from two lines of service only:—

1. The woman must not teach in the Church.
2. The woman must not preach to the man.

But she has still more than half the world as a sphere of service. She has all the women and all the children in the world, to whom she can convey the message of salvation. She may gather them in assemblies, or take them individually, or in groups, as she finds opportunity and feels led of the Spirit to do. She may exercise every gift of the Spirit bestowed upon her in seeking to build up and lead on those who are already within the fold; and be led, even so, to cry with her Lord—"The harvest truly is plenteous, but the labourers are few"—without seeking to tread upon ground expressly forbidden to her.

Yours faithfully in the Lord Jesus Christ,

J. R.

[We hope to make some remarks on this subject next week. Ed *B. G.*]

Epitome of News.

Saturday, April 22.

—*Times of India:* "Dr. Bragshaw, the new Roman Catholic Bishop of Nottingham, who has made himself unpopular with his flock by having abolished the beautiful musical service to which they had been accustomed, and by separating the sexes when at worship, has just introduced the flagellum, or "penitential whip." Many of the congregation will not submit, but a large section of the most devoted males go to the cathedral, strip to the waist, and, according to orders, lash their bare flesh with a sort of cat-o'-five-tails."

—"Mr. Octavius Stone, who attempted in December last to cross the eastern peninsula of New Guinea from Port Moresby, is now on his way home. In a letter dated from Somerset, Cape York, Feb. 7th, he says he has 'no doubt the light-coloured race of Eastern New Guinea peoples the whole of the peninsula. There is little,' he adds, 'to fear from them, so long as they are kindly treated, for they are less warlike and more intelligent than the dark Papuans, and all have the very greatest aversion from the propensities of their westerly neighbours for human flesh.' The interesting fact of two widely distant races of men inhabiting this great island, may now be considered firmly established."

Bombay Gazette: "The following incredible story is published in the *Daily News* of the 29th March in its news from Paris, and is said to be vouched for by the *Gaulois*:—A well-known Paris dentist, residing in the fashionable quarter, has been arrested, and is in Mazas prison, accused of having for years past, while drawing and cleaning teeth, introduced slow poison into rich patients' mouths at the instigation of their heirs, and thus committed many murders. Two hundred witnesses are said to be subpœnaed."

—*Indian Statesman:* "The Rev. Chester Halcombe, of the American Board of Foreign Missions, during a recent tour in North China, copied the inscription upon a monument not far from eleven hundred years old, recounting the introduction of Christianity into the empire by Nestorian missionaries in the seventh century."

Monday, April 24.

—*Bombay Gazette:* "Mr. H. P. St.G. Tucker has retired from the Bombay Civil Service."

—*Times of India:* "A musical correspondent writes that Mr. Stanley took with him to Africa 600 dozen jews-harps."

"We heard the other day that at Broach no less than four persons were lying badly injured by machinery of ginning or other factories, two or more being likely to lose a limb each. Possibly some of the accidents were due to the carelessness of the ignorant labourers themselves; but if it could be shown that the machinery was not properly fenced and guarded, we should think the proprietors of such factories would be open to an action for damages and compensation, if the poor wretches or their friends could afford the necessary court fees. And we imagine that the collector, as chief magistrate, has large powers that might be applied in the way of prevention whenever he learns that dangerous boilers and machines are being worked."

—*Indian Statesman:* "A murder arising out of an innocently committed outrage upon native superstition, is reported from Akyab. Three Europeans, engineers in the employ of Messrs. Bullock Brothers, were on their way to see a friend, and while walking along, found a thread across their path. This thread the villagers supposed would keep cholera from their hamlet so long as it remained intact; but being ignorant of the superstition, the Europeans in question thoughtlessly broke it; the result was that the villagers attacked them, and though two escaped with only a few bruises, the third, Phillips, received such terrible wounds that he was carried into Akyab insensible, and died next morning."

Tuesday, April 25.

—*Indian Statesman:* "An appalling railroad accident, involving a heavy loss of life, occurred at the narrow passage bridge in Shenandoah county, nearly midway between Edinburg and Woodstock, on the night of March 6th, between ten and eleven o'clock, on what is known as the valley division of the Baltimore and Ohio Railroad, the section leased from the Old Orange, Alexandria and Manassas Gap Railroad. The accident occurred to the eastern-bound train, known as the mixed train of freight and passengers combined, which leaves this part of the valley at half-past seven o'clock. This train left Harrisonburg in time, and was a very long one, carrying cattle, hogs, sheep, flour, clover, seed, &c., besides a number of passengers. It went well until it reached the narrow passage bridge (the highest bridge in the valley), being 118 feet from the bottom of Narrow Creek, from which it takes its name. At this point the accident, which makes one shudder to think of, occurred. The train was drawn by one of the Baltimore and Ohio Company's engines, and known as a camel back, the engine being in charge of Captain J. Donnovan, as brave and gallant an engineer as ever stood in the post of danger. A gentleman who lives near the bridge describes the accident as one of the most fearful sights he ever beheld. He saw by the moonlight the doomed train as it approached the bridge; saw the huge engine as it went down into the abyss below, and all the cars, with their freightage of human life and dumb creatures, take the fearful plunge upon the rocks. More than a hundred feet below, the train of cars were piled up for thirty or forty feet. The wonder is that anything on the train that had life was not instantly crushed. Of the large number of cattle and sheep and hogs, but a solitary deer showed a sign of life remaining. When day-light broke upon the scene, the cars were found broken into fragments, making the wreck complete. This is the first serious accident that has happened on the valley division of the Baltimore and Ohio Railroad, and it is earnestly hoped a merciful Providence may save us from another."

—*Times of India:* "A new Church paper, the *Pilot*, hears that several London vicars have determined that if they are in any way interfered with in the conduct of their services, by being prosecuted at the instigation of the Church Association, they will close their churches throughout the week, only performing the actual Sunday services which can be enforced by law. Ecclesiastical matters must have come to a pretty pass to induce any clergyman to resort to what may be called the starving process."

—*Daily News:* "A good many people are puzzled to know where Mr. Disraeli got his whimsical idea of making the Queen of England an Empress of India. The proposition with which he has startled mankind is to be found fully developed in his novel of "Tancred."

Wednesday, April 26.

—*Overland Mail:* "Public meetings to protest against the title of 'empress' have been held in London, Leeds, and various parts of the country.

Amongst the deaths recorded this week are:—The Earl of Sheffield; Lord Claremorris; Lady Vincent; Lady Elliot; Hon. F. Walpole, M.P.; Mr. W. Hodgson, M.P.; Gen. C. Shawe, late Coldstream Guards; Mr. T. Benson, late H.E.I.C.S.; and Mr. H. Evans, formerly manager of Royal Bank of India, Colombo.

A telegram from Rome announces the death at Turin on April 3 of an illustrious representative of Italian engineering, Signor Severino Grattoni. His name will always be honourably associated with the Mont Cenis tunnel—an undertaking planned, under Count Cavour's auspices, by Sommelier and Grandis, who also invented the instruments required for its completion, but were indebted to Signor Grattoni for its actual execution amid obstacles which would have baffled any engineer of inferior energy or resource. He sat as deputy in six Parliaments, where his opinions carried much weight.

On April 1st the British Episcopal Church at Stockholm was broken into at four o'clock by order of the Swedish authorities. The British committee, assisted by the Consul, claim the church on behalf of the British Government and subjects, and legal proceedings are still pending; but the Governor of Stockholm has ordered the keys to be given up. The British committee refusing to do this, the church doors were forced.

The Judiciary Committee has reported to the House the articles of impeachment against Mr. Belknap, and the House has adopted them. The House Democratic Caucus has selected five Democrats and two Republicans as managers of the impeachment before the Senate. The Democrats who had been in the Confederate service requested not to be selected. The Caucus acceding, Scott Lord, of New York, has been chosen chief manager. April 17 has been fixed for the trial.

A New York telegram says, information has been received at the State Department that Great Britain has fully decided not to surrender the forger Winslow, unless an undertaking be given that he shall be tried only for the offence for which he is given up.

The Rev. Dr. James Ingram, a Free Church minister in the island of Unst, the most remote of the Shetland group, on April 3 completed the hundredth year of his age, and the seventy-sixth of his ministry in that district, and the inhabitants of Unst and the neighbouring islands celebrated the occasion by a soirée in the Free Church."

—The *Advance:* "The *Catholic Telegraph* is outspoken if not infallible. It says that 'Paganism has as much claim to be considered a Christian religion as Methodism, and has a decided advantage over the latter, by being more rational, esthetic, and attractive.' Historians have always detected in Romanism a strong liking for Paganism."

—The remarkable religious movement in Montreal, under the preaching of Father Chiniquy, continues with great power. It is said that as many as two thousand Roman Catholics have renounced dependence upon the Pope for simple trust in Christ and his gospel. Whatever Father Chiniquy may lack in wisdom and skill as an organizer—and happily he is now assisted in this by leading Protestants in the city—he is, in his way, a wonderfully effective preacher.

—At a meeting of the Methodist ministers of Boston, it was resolved to request the mayor of the city to give to the Methodist Episcopal Church some portion of the "Old Elm" of Boston Common, which recently blew down. The souvenir was desired because Jesse Lee, the founder of New England Methodism, preached his first sermon in Boston under this elm, upon the after-noon of Sunday, July 11th, 1790. The wood that is given will be made into some article of pulpit furniture, a sort of Protestant relic.

—President Roberts's successor as President of the Republic of Liberia, is Rev. and Hon. James S. Payne. He is said to be a native of Richmond, Va., a full-blooded African, educated at the Monrovia Academy, Liberia, under the supervision of President Roberts, and one of the ablest and most esteemed citizens of the Republic. He has been a minister of the Liberia Conference of the Methodist Episcopal Church for about twenty years, but for several years past has been granted a supernumerary relation in order to permit him to serve in the civil offices of the Liberian Government.

Thursday, April 27.

—*Bombay Gazette:* "The Delhi stone slab in commemoration of the blowing up of the Kashmeer Gate, Delhi, is being erected by order of Lord Napier of Magdala. On the inscription the plan of action is described, and it contains the names of the officers and men concerned who were killed or wounded."

—The *Spectator* says a "curious discovery has followed Mr. Crookes's discovery of the dynamic power of light. It is this,—that selenium, a metal or metalloid which, under certain peculiar treatment acquires a very feeble power, even when kept in the dark, of transmitting the electric current, is made by exposure to light—a conducting medium for the electric current, far less inadequate, far more perfect than before. So that a very poor conductor of electricity becomes a good conductor of electricity under the influence of light. In other words, we suppose, a new dynamic effect of light—one exerted

especially on the molecular structure of selenium—has really been discovered. Possibly, in the same way, light may be found to stimulate the conducting power of the nerves. It is not a matter to have an *opinion* upon without exact measurements, but we fancy at least that some of our nerves appear to carry messages much more rapidly when exposed to light than they do in the dark."

—Referring to Secretary Belknap's disgrace the *Western Christian Advocate* remarks: "His fall conveys a moral lesson which is sorely needed by the country at this time. Mrs. Belknap is said to be a woman of great personal attractions, ambitious of social distinction, and a leader of fashionable society at the capital. The gratification of her expensive habits required far more means than the eight thousand dollars salary which belonged to the position of her husband, and perhaps more than the income of her property in addition. The consequence was she chose to achieve social pre-eminence by bartering away the honor of her husband, and of the nation which he served. It is but an outcropping of a widespread demoralization in American society. The sudden acquisition of wealth has built up a false estimate of men, and made money the badge of social rank. As society is constituted in Washington to-day, the congressman or senator who lives quietly with his family upon the five thousand dollars income of his position, who gives no costly receptions, and makes no costly display of dress and equipage, obtains but little recognition. Personal intelligence and integrity pass for little in the race with wealth. If people seek social distinction, they must equal others in dress and display, and if they have not the legitimate means to do this, the temptation to corruption presses itself sharply upon them. Diamonds, velvets, laces, satins, costly houses and furniture, elegant carriages and plate, have ruined more public men than all other causes combined. And we hope that the downfall of Secretary Belknap will awaken people to a realization of the appalling dangers into which society has drifted, and will serve to make lavish expenditures, either by officials or by private citizens, as disgusting as they are reprehensible and corrupting. Let people once more learn to live within their income, and if need be, content themselves with coarse fare, and a great incentive to corruption will cease.

Friday, April 28.

—*Bangalore Spectator:* "On the evening of Thursday last a private soldier of H. M.'s 45th Foot ("Sherwood Foresters,") met with serious injuries under the following circumstances:—The man dressed himself like a preacher, ascended a bamboo ladder and commenced mock preaching with a Bible in his hand, when, owing to the snapping of one of the rungs, he was precipitated to the ground. Unfortunately, however, he was pitched on one of the lower steps of the ladder, and the injuries he received were of such a nature that he was instantly conveyed to the regimental hospital in a state of insensibility. A board of medical officers assembled the same evening in order to investigate the case, by whom it was pronounced as very serious. The poor man is considered to be in a precarious state, as rupture of the bladder is supposed to have resulted."

—*Bombay Gazette:* "The subscriptions to the Stoliczka Memorial Fund now amount to £200, we notice, and this money is to be expended in a bust and a portrait of this distinguished naturalist."

—Alluding to the introduction of a "Spelling Bee" in Madras, the *Mail* says:—"It is pleasing to note that the social prejudices of the more enlightened Hindus are in some directions giving way. A large gathering took place not long since at the house of a missionary. About fifteen Hindus met the same number of Europeans, and a pleasant evening was passed. Among other amusements there was a 'Spelling Bee,' in which the Hindus decidedly distinguished themselves."

—"It is always well to hear words of wisdom from abroad with regard to Bombay affairs, but it is not so pleasant to have to listen to words of folly—for which latter reason it tries our patience to listen to the *Pioneer's* prating about Dr. Wilson's library. The *Pioneer* thinks that the University ought to be presented with the library by the Bombay Government; that Rs. 5,000 would effect the purchase; and that if some native chief does not purchase the library, 'there are many zemindars, sowkars, and money-making men of sorts who could, if they would at once shame and gratify the slow-moving Bombayites.' Could folly go further than the idea that a native prince or a sowcar would purchase Dr. Wilson's library? We should be sorry indeed even to think such a thing possible."

—*Times of India:* "A case which surpassed the celebrated Bombay Market frauds has just come to light at Bangalore. Four natives, aided by a European pensioner and a boy, organized a system of tolls on native vehicles and animals entering the city, and regularly collected their tolls for days under the very noses of policemen who were probably in the plot. It is incredible that they were unaware of the existence of this private toll agency. We are informed that the conspirators 'constituted themselves the chief inspectors of a toll establishment with five different stations, each presided over by a Brahmin gomastah, assisted by a number of peons. Considerable pains and trouble seem to have been taken by these worthies to form this precious establishment, frame rules and get up the necessary badges for the peons. And in addition to this, an official-looking seal, but being in fact the seal of "Contractor J. Birch," was provided, and in short, no pains were spared to make the whole business as complete in its details as possible.' Sometimes they netted as much as thirty rupees a day. The natives acquiesced in the new 'taccus' and paid it without a murmur, because it was collected by peons in official livery, who were in reality the servants of the rogues who started the conspiracy. The 'bye-laws' were displayed in a prominent place, and curiously enough were dated the 1st of April. The highest tax was on pigs, two annas. Mules, bullocks, horses, sheep, and bandies were also taxed, but at lesser rates. Attached to the scale of tolls were the following remarks:—'Any one bringing the above articles should not make any bother, but read the pass and pay the money, and take the goods. If any disturbance be made with the peon, a fine of Rs. 10 or else fifteen days' imprisonment.' Toll receipts were regularly granted, and for nearly a fortnight nobody dreamed of questioning the legality of the toll-gatherers' proceedings. At the end of that period the Sudder Ameen was informed of the matter, and he took steps which led to the arrest of the conspirators, and their 'boards, badges, rules, pens, ink, paper and passes.' The Bangalore police must be surely in want of a little reorganization. The only explanation of their conduct appears to be that they were in collusion with the toll-gatherers. It would be absurd to suppose that the latter could have collected their illegal dues day after day in half-a-dozen different parts of the town without the matter coming to the knowledge of the guardians of the peace. It is one of the most audacious frauds we have ever heard of."

Miscellany.

—Wesleyan Mission; Mysore; Toomkoor.

We find it a very severe tax on our time and strength, amid our many pressing duties in connection with the native Church, to preach twice a week to our English congregation, but we regard it as an essential part of our Mission work. A few godly men and women are as angels from heaven to the Missionary, and on the other hand, the worldly and the profane paralyze his efforts—their sins undo his work, their evil influence meets him in the bazaars and the villages where he preaches. This part of our work has been fruitful with hope and discouragement. While, on the one hand, we have been cheered by the kindly sympathy of the faithful few, we have been grieved by the utter indifference of many. We feel painfully that the people need more pastoral oversight, but our time is so taken up, that we can only devote a stray hour now and then to visiting them.

—Mysore:

During the year, five adults have been baptized and admitted into the Church. Amongst them we may mention two young men, Sangiva and Joseph. They had both received instruction in the school at Yeernagheerry and for years had attended the weekly services, but through various causes had put off the day of decision. At last they determined to be 'on the Lord's side.' After a public examination in the doctrines of Christianty, and an open confession of Christ on their part, they received baptism, and are consistent and zealous members of the Church. Another interesting case is that of Nunja, who for many years had been employed as a gardener at the Mission House. For long he had been well acquainted with Gospel truth, but had hardened his heart. However, during the recent visitation of cholera, he was led to think upon his ways and came to us asking for baptism. After some further instruction and testing he was baptized.

—Toomkoor:

This year there have been three adult baptisms; of these two are sufficiently interesting to deserve special mention; the first was Enanasainjeeva, a well-to-do ryot of the Reddi caste, and a man much respected by his neighbours. He came to us from a distant village. About twenty years ago he heard the gospel preached in Gubbi, and carried back to his obscure village portions of the Scriptures. There all alone in the quiet of his own home he read these over, and the Spirit shed light on the sacred page and brought the truth with power to his heart. He was a long time in making up his mind, and pondered it well before taking the final step. At last, as he told me afterward, he thought 'I am getting an old man now, soon it will be too late;" so he delayed no more. When we had given him suitable instruction the members of the Church were called together at a special meeting, and during a very solemn and impressive service Enanasainjeeva was baptized.

The next was Satyvrata. Two years ago he promised me that he would become a Christian, but the entreaties of his mother and the threatenings of his friends were too strong for him. On the day appointed for his baptism, he was nowhere to be found. Since then I have seen but little of him. I feared he had drifted away in the darkness of heathenism again. To my surprise he came, about a month ago, in great haste and said without a word of greeting "You must baptize me." He wished to have it done on the spot lest his resolution should give way, or his friends should again stop him. At his baptism we had a delightful service, and he seemed the happiest man in the chapel. He is of good caste and has had a moderate education, and I think embraces Christianity from sincere conviction.

In the town we have week-night services and systematic street-preaching. This work tries every rivet in our harness: it is fine descipline for the temper, it needs a soul all aflame with the love of God, and besides, as Wesley says, one must have all his wits about him. But we have often found it a precious privilege yielding the sweetest satisfaction to bear testimony in the open street for Christ. Hinduism takes a long time in dying, but incessant droppings wear away a rock, and these rotten and shaking abominations cannot last out for ever. Even now we see signs that they are bending for that final fall into the oblivion which they so richly deserve. If the people are mad enough to worship stocks and stones, they shall do it with the name of Christ singing in their ears. The tide is already running in our favour; the people listen to us with respectful attention, and hardly a man cares to do battle in public for his gods. We have not much that is tangible to show, but we are educating public opinion and awakening enquiry. We doubt not but that in the ages of eternity we shall deem it our highest honour that we were in the great battle waged for Christ in India.

—A. S Moffat in Times of Refreshing:

Rest of Faith, what is it?

Personal experience may help to elucidate the question. For five years I prayerfully sought and longed to obtain this rest, yet, while I never doubted its reality, or questioned its attainment by others, I utterly failed to understand how it could become a reality to me. I supposed some special change must be wrought in myself; that some conscious inflooding of a great joy would lift me above all earthly disquiet and care; that some divine illumination, flashing like a bright light out of intense darkness, would instantly unfold to my comprehension the nature of this rest, and assure me of my personal prevalent idea that the rest of faith must be a personal consciousness of undisturbed peace—in what? In ourselves and our own peculiar religious experience. And so, to this end, I strove and prayed, day after day, year after year; but the peace I was looking for never came. On the contrary, I was fast settling in the belief that, however it might be with others, this experience was not for me; I might hope to attain it by and by when I reached the heavenly land of rest, but I must school myself to a patient waiting for it till then. It was not till the Holy Spirit showed me that Jesus Himself was the only true rest; that in looking away from self, and taking Him as my complete, indwelling Savour, I had the rest, that I comprehended, for the first time, how persistently I had been seeking mere external indication, instead of the living vital presence itself.

Now, recognizing this rest as a glorious reality, not a mere intellectiual assent to some beautiful theory attainable only by the favored few, but within the reach of every earnest Christian, can I testify to the possibility of its existence with trial and suffering? Or, to express more plainly what I take to be the general drift of the question, Is it possible to attain a state of such perfect indifference or immovable tranquility that sorrow, trial, and the constant evil besetments of daily life shall no more trouble us or annoy?

To the first form of the question I answer, unhesitatingly, Yes; to the second, No.

Pain, physical or mental, is just as much pain to the fully consecrated Christian as to the week believer who has not yet entered into the fullness of rest. Outward cares, loss of health, property, or friends, inward conflicts with unsubdued tempers and beseting sins, incidental to each, and in themselves to a certain extent, affect each outside, if we may so speak, of their Christian experience. The death of a beloved child, in severing the mortal tie that binds it to its parent, is as great a personal shock, and touches as deeply the emotion of parental love in the heart of the strong as in that of the timid disciple. And so in all the discipline that comes to us through God's daily providence; the rest of faith works no changes in the trial itself, or in our normal capacity for endurance. But it does work a change in the method of our acceptance of trial and in the stand-point from which we come to regard it. Christ filling the soul, our vision is no longer confined to a microscopic examination of the sharp points of trials that pierce our self-love, or to magnifying the wounds they have made; but, gazing through the telescope of a far-reaching faith, we lose sight of self with its little disquiet and pain, and, in sweeping the wide field of God's promises, find them broad as our utmost need, and made

sure by that blessed "Yea and Amen in Christ Jesus."

Very recently a heavy trial was laid upon me that a few months ago would have crushed me utterly. It was sudden, sharp, inexplicable. I could neither reason about it, nor see any reason in it, and for a brief period stood utterly bewildered and astounded in its presence. But presently, rallying from the nervous perturbation consequent upon the sudden shock, I found myself with wonderful calmness looking the trial square in the face, taking, as it were, its measure and its meaning.

So different was this from my usual experience, that my attention was at once arrested, and, so strong is habit, I began to review the case with all its attendant aggravating circumstances, almost alarmed at this unwonted composure. I certainly ought to feel unhappy; a grievous wrong has been committed, and, though I was powerless to help or shield, I ought at least to cherish a righteous indignation. But to my surprise I found no place for any such emotion. There was sorrow for the unhappiness of others; a measure of wounded self-love in its reaction upon myself; but no bitterness of vindictive feeling, no rankling of unhealthy poison in the still bleeding, throbbing wound.

"How is this?" I questioned. "Have I lost all feeling? Whence comes this strange quiescence?

Never can I forget how sweetly and distinctly, echoing through my soul, came to answer in the form of another question: "Have n't you Jesus? Why, then, should you be troubled?"

Ah, in that moment there came to me a baptism of unutterable joy, such as I had never known in all my Christian experience, so full, so rich, so satisfying, there was no room in my soul for anything but rest! I knew I was dwelling in the very citadel of peace. No arrow could reach me, only as it passed by Him. However swift it sped, from whatever quarter it came, His hand extracted all the hurt and anguish before it reached my soul. I might quiver at the shock, a shock; a slight abrasion might mark the spot where the sharp point entered; but with no poison rankling in the wound, it is quickly healed and the slight scar remaining will serve as a blessed life-long reminder that perfect peace is compatible with sorrow and suffering.

—In an address at a Home missionary meeting in London, the President of the Wesleyan Conference, Rev. Gervase Smith, referring to the ritualistic teaching to be found in certain districts of the city, said: On the first Sunday in the present year—the following rhyme was distributed on slips of paper in the Church of St. Stephen, Rochester-row, London. He had not the least idea that since the days of Milton, England had possessed such a poet:—

Joseph was an old man,
An old man was he;
He married sweet Mary,
And a vigin was she.
As they went a-walking
In the garden so gay,
Maid Mary spied cherries
Hanging over yon tree.
Mary said to Joseph,
With her sweet lips so mild,
"Pluck these cherries, Joseph,
For to give to my child."
"O then," replied Joseph,
With words so unkind,
"I will pluck no cherries
For to give to thy child."
Mary said to cherry-tree,
"Bow down to my knee,
That I may pluck cherries
By one, two, and three,"
The uppermost sprig then
Bowed down to her knee.
"Thus you may see, Joseph,
These cherries are for me."
"O eat your cherries, Mary,
O eat your cherries now,
O eat your cherries, Mary,
That grow upon the bough."

This was the Gospel, he said, that they heard—the gospel according to "St. Stephen."

Selections.

DR. TAYLOR ON PREACHING.

LECTURE AT YALE COLLEGE.

WHAT are the pre-requisites to an efficient ministry? I take it for granted that the man is a Christian, receiving the enlightenment of the Holy Ghost and knowing the connection between prayer in the closet and the sermon in the pulpit. Only light can enlighten. There must be sincerity and warmth and devotion in the pastor that the flock may be properly edified. And when God pours out on the ministry the spirit of prayer, that is the sign of the coming revival. Nor need I urge you to give your first care to your regular Seminary duties. This is the true economy in the end. Let this be your special gathering time. Lay everything in this institution under tribute.

Let me now, first, emphasize a familiar acquaintance with the Scriptures as one of the most important pre-requisites to pulpit power. It is thus that you are to be furnished for your work. The Bible is your text-book—not a hunting-ground for texts, but to be taught to the people. Moreover, it is the great instrument of your power. The Spirit is *in* the Word as well as with it. Bring your hearers face to face with its truthful and unflattering mirror. The great purpose of your office is to regenerate men, and the one means you are to employ is the Word of God. Herein the work of the preacher differs from that of the philosopher or moralist merely. Moral teaching by itself, with no insight and sanction from without, from the fountain head of all being, is, in the midst of a fallen race, little better than mental and spiritual anatomy. But Christianity comes with new-creating and life-giving power to men dead in trespasses and sins. And if we are to preach Christianity effectively, we must be thoroughly acquainted with the whole Bible, "mighty in the Scriptures." Let your minds be so saturated with their spirit that the first and most natural view you will take of any subject will be the Biblical.

Form your system of theology from its pages and be always the docile disciples of the Word of God. Be it yours to find out the side of Scripture and always to stand by that. Know the Bible as a comprehensive whole, and know it book by book. Mark the perspective on which it places different truths, and give to each its relative importance.

In my seminary course I heard it said, "We read far too much about the Bible and far too little in it." It set me to such a study of it as I now urge upon you. Become familiar with its modes of presenting truth, and from my own experience I advise you to study it at first hand and for yourselves. Your own acquisition is your own; that of others is speedily forgotten. "Search the Scriptures."

The recent marvelous spiritual movement which has stirred Great Britain to its depths, and which has begun under the same instrumentality in our own land, is not without its lesson in this regard. Here are plain unlettered men who are blessed to the revival of multitudes and the conversion of still greater numbers. One great source of their power is the fact that they are skilled in the use of God's Word. Let us learn from their example.

Another pre-requisite to success is a good knowledge of the human heart. The physician must understand, not merely the nature of the remedies employed, but the symptoms and workings of the disease which he would cure. The gospel is a remedial measure, and hence the preacher must know the nature of man and, to this end, be a diligent student of men. Begin with *Yourselves*. For in the great outstanding characteristics men are everywhere alike. What you find in your own hearts you will find in the hearts of others. Your weaknesses and trials are theirs, and what restored you will restore them. Thus in warning and consolation you will find that a strict watch over your own hearts will give you signal power. Those are ever the most effective preachers who speak from a knowledge of their own hearts. "Preach to the hearts of others, and, that you may do that well, examine your own, and whatever you find there, charge home upon your hearers." The minister most thrills men when they feel his nature touching theirs.

Study, too, the biographies of the Bible; the temptations and weaknesses and sins found there are continually re-appearing. Every phase of human nature is found there, and each biography is a type of a class of persons. Again, study characters of history, for here are discerned the motives which actuate men. Read, in particular, Shakspeare, especially those plays revealing the power of conscience. Above all, mingle with men, and note everything that indicates character. As far as we may, let us be like him who "knew what was in man." Attaining something of his insight into the heart, we shall clothe our appeals with something of his effectiveness.—*Advance.*

MEDITATION.

BY MRS. HARRIET BEECHER STOWE.

"The cup that my Father hath given me—shall I not drink it?"

THE words of our Lord placed at the head of this article are full of wonderful suggestions. In these words He gives the whole secret of His patient endurance of trouble. This secret was, in short, His habit of overlooking all human and all Satanic agencies in the afflictions that befel Him, and referring them immediately to His Father.

Let us read the passage where these words are spoken, John xviii. 4-18:—

"Jesus, knowing all things that should come upon him, went forth and said, Whom seek ye?

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. Judas also, which betrayed him, stood with them.

"And as soon as he had said to them, I am he, they went backward and fell to the ground.

"Then he asked them again, Whom seek ye? They said, Jesus of Nazareth.

"Jesus answered, I have told you that I am he; if therefore ye seek me, let these go their way. That the saying might be fulfilled which he spake, Of those that thou gavest me, have I lost none.

"Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into his sheath: The cup which my Father hath given me, shall I not drink it?"

Now to all ordinary human view this apprehension of Jesus and the events that followed it were the merest mixture of human craft, treachery, hypocrisy, cowardice, and cruelty.

There was first the bitterness and envy of the chief priests and scribes, there was the treachery of Judas, the cowardice of Peter and of the other disciples; there was the mock trial, the persistent accusations of false witnesses; there was the humiliation of being sent across the city as a spectacle to Herod and his licentious court; there was the being delivered up to be the object of the vulgar and cruel jests of the Roman soldiery; there was the final scene where He was to stand crowned with thorns and bleeding, be rejected by His own countrymen, crying: "Not this man, but Barabbas."

Then there was that last long agony of death amid the hootings and revilings of the mob, in sight of His mother and beloved disciple, up to the moment when He said, "It is finished," and bowed His head and gave up the ghost.

We can see how our Lord endured all this, without those agitations and distractions of soul which shake and weaken us when in our lower sphere we are made objects of human injustice and cruelty. Christ saw none of the instruments: he saw neither Judas, nor Herod, nor Pilate; He only saw His Father; and this whole protracted scene of humiliation, injustice, and cruelty was a cup which His Father had put into His hand. He took the whole as from God and not from man.

If we could attain to this faith of our Lord, if we could imitate Him in rising above the view of all second causes, and seeing in everything that distresses us only a cup of medicine put into our hands by our Father, how much more peacefully could we endure life!

But too often we are like Peter. Our blind indignation is vented at random on the secondary cause, and perhaps, like him, in our wrath we do the very worst thing possible.

Peter, with his sword maiming poor Malchus, and Jesus, with His calm touch healing, stand as types of the different ways in which the mere human and the God-like enter into the shadow of trouble.

Now, if by earnest prayer on every one of these forty days of Lent, we could gain from our Lord this power of meeting trouble as He did, we should gain what is worth more than all human treasures.

For how many of our sorrows are intensified by our habit of referring them to the mere human instrument!

"I could be resigned to the death of my child," says one, "had it come from God directly; but, ah! it was caused by the miserable carelessness and incapacity of the doctor. My child was sacrificed, and I cannot get over it."

But was not the incapable doctor as much a part of your cup as Judas, and Pilate, and Herod were in that of our Lord?

So others are suffering from slander and evil speaking, from unkind and bitter remarks, and their peace is destroyed. They foam, and chafe, and break themselves with constant useless moanings, as the wave that breaks against the rock one minute, only to fall and rise, and break again! But what if God appointed that you should pass through slander, evil speaking, and unjust judgments, in order that you may be purified, and made forgiving and patient?

The cup which your Father hath given you, will you not drink it? Cease to contend; accept the trial, and you will enter into rest. Look up, as Christ did, and you will see that it is not your scornful enemy, but your Best Friend, that you have to do with, and so looking, you will enter into Christ's peace. "Ye meant it for ill, but God meant it for good," said Joseph to his brethren, when a great and a great joy came out of a great injustice and evil.

We are apt, in looking at this history of Jesus, to see it through the halo of modern veneration, and forget how *real* a humiliation it was at the time.

It was not as God, but as man—veiled, discrowned—that He was led, a spectacle in the midst of a vulgar and curious rabble, first to the high priest's

house, then to the Sanhedrim, then to Pilate, then to Herod; and that these worthies exchanged compliments at His expense, and satirized His pretensions with cheap and cruel wit. We have never stood so utterly alone, with no help but the invisible God.

The Apostle says to the first Christians, who were yielding to discouragement:

"Ye have not yet resisted unto *blood*, striving against sin.

"And ye have forgotten the exhortation that speaketh unto you as unto children, My son, despise thou not the chastening of the Lord, neither be weary of his correction."

But we hear faint voices crying: "Oh, it seems to me I could bear anything else, but *this* is just what I *cannot* endure!" or, "Oh, it seems to me *this* is so protracted that my patience is all worn out!"

Well, dear friend, this is just the cup that *the Father* hath put into your hand. It is your privilege as a Christian to see in this very intolerable trial a future joy and gain; to see that it is no human enemy, no human malice, no human mistake or carelessness, that has brought you into this strait, but only your Best Friend's purpose to insure your best and highest good.

NOTES OF TUESDAY MEETING IN FAITH CHAPEL.

"I will go in the strength of the Lord God of hosts."

REV. E. SQUIRE said: It seems a wonderful thing that in the Psalms of David we find records of as deep experiences as those that come to the Christian to-day. You can scarcely have an experience to which you will not find a response in these words of the inspired psalmist, who saw in a vision the coming of Christ and believed on Him. He puts us to shame by the strength of his faith, the fervor of his expressions. It is remarkable how we find in these psalms every gradation of Christian experience. He found Christ his burden-bearer, his salvation, as he says, "My strong tower and my refuge, my rock and my fortress, my deliverer and mine exceeding joy." Glorious experiences, truly! Study these psalms, and they will fill you with joy and peace. As in our text to-day, he calls God his strength, showing that he knew by experience the union, the oneness with God, the strength, that comes by abiding in God; so you who are weary and weak, who say, "My troubles are too many for me, I shall sink beneath the pressure," this verse tells you where to find strength when your own fails, as it will if you try to bear your trials yourself. Are you suffering from some strong temptation? Put on the Lord of hosts, and the temptation itself will vanish. As one who has a beautiful Christian character, a student in the college, said to me, "I know no temptation now; the Lord stands between me and the temptation." We are tempted because Jesus is not our all in all. Satan does not come to us when he sees the omnipotent victor enthroned in our heart; no, he comes when our faith is weak and trembling.

Let us go always in the strength of the Lord of hosts, then we are always conquerors, for He has conquered, and when we go in this faith we win the battle even before we draw the sword. "I will make mention of thy righteousness." He had actual possession of the Lord. His holiness and his righteousness were in Him only. This word is a death-blow to the hopes of him who trusts in his own resolutions, saying, I will be good. Resolutions are very good in the time of resolving, but they do not last for the moments of trial and temptation which come to every one. One moment with Him is worth more than a lifetime spent in making good resolutions. Having Christ we do progress. What is righteousness?—what but the love of Christ in our hearts. Failing that, we may do all things and it profits us nothing. But look at Him; that will fire your heart, and send you on your way rejoicing.

A brother said: Lately I have had a consciousness of the words, "A broken and a contrite heart, O God, thou wilt not despise." Then He does despise any other heart, and how can I get a broken and a contrite heart? I can do nothing to obtain it. This has troubled me lately, but last night the answer came: "The secret of the Lord is with them that fear Him." I may be the friend of God, I may know His will, like John who leaned on His breast. I think there are many Johns to-day who know the mind of the Lord, who have what ordinary Christians do not have, not because they cannot, but because they do not comply with the conditions. I feel like the leper who returned to give glory to God. I have hesitated to speak of what I have experienced, fearing it might sound like egotism or conceit, both of which I hate; but I read George Muller's book entitled "The Dealings of God with George Muller," and what I speak of are the dealings of God with me and I hope that some may take heart by my experience, as I have by that of others.

Another speaker said: The experiences related by this brother were what I needed just now. When I came in here I was under a little cloud. I did not know what to do in a certain case, but as I listened to the brother the Lord came to me and told me what to do. No one should think another a Pharisee because he tells how God blesses him; every one who has the mind of Christ in him will understand this. How blessed it is to present everything to God, and say, "I will do just what Thou would have me to do, only tell me Thy will, O Lord." "How does God tell you His will?" I am often asked. I cannot tell how; I put my hand in His and He leads me. It seems to me that if God has a work for us to do, He fills us with the gracious influences of His Spirit to fit us for that work. Many of us, I think, expect God is about to do a great work in this city, and in this country; I would ask to-day, Are we prepared for such a work? Are we preparing ourselves, not in our own strength, but in the strength of the Lord? Are we asking God to show us His way and lead us in it? A great responsibility rests on every one—man, woman, and child—who loves the Saviour. Unless we are filled with the Holy Ghost we are not fitted to work for the Lord. We read in God's Word that the Spirit filled Jesus before He went into the desert to be tempted, and the apostles and disciples were filled before God used them for any great work. Are we thus prepared? Do we desire to be, that we may be co-workers with Him?

I would like to dwell for a moment on a thought touched on by a brother who has spoken. He said what the Lord has done for one, He is ready to do for another; that is one reason why we should be ready to speak of what God has done for us. We read of what He did for the saints of old, but the timid ones forget that there is no partiality with God, and that He is ready, nay longing, to do for us what He did for them. David's strength came from the indwelling of God, and the strongest and weakest alike are strong in the strength of God; there is little difference in the strength He gives them, only as they have faith to receive.—*Times of Refreshing.*

SOWING AND REAPING IN SPAIN.

WILL you please thank the readers of THE CHRISTIAN for the contributions from time to time sent by them towards the work of the Lord in Spain? I would now ask their prayers for several matters connected with our work in general.

In the Parliament, now assembled, we believe

SO-CALLED "RELIGIOUS LIBERTY"

is to form part of the Message of the Crown, and, no doubt, will form a subject of warm debate. It is supposed that it will be carried by the majority as matter of law. At the same time, we know how Jesuitism is at work; our only hope is in God, who can bring to nought the wisdom of the wise. With all this boast that Spain *now* sees that religious liberty should form the base of modern thrones, we have plain proof of the old deadly course of trying to set aside testimony to the truth. You are now liable, in Spain, to be punished by the authorities for the distribution in public of Scriptures, tracts, or other religious literature. Once or so we have had to retire articles published in our weekly Gospel paper since the new censorship of the press; being articles we had copied from other periodicals which had passed censorship in other parts of the kingdom. A spark from the smouldering fires of ignorance and superstition may set us ablaze at any moment. For this reason we ask prayer.

Since the advent of the King, we have been fined twice by local authorities, under pretext that the street was too narrow for our salesmen, though this street happened to be as wide as any in Europe, and one where we had stood unmolested during the last six years. In a town near this, called Mataro, where formerly we had sold many portions, and were just in the middle of a good sale, the Mayor gave orders that neither in the market-place nor in the streets could our Scriptures be sold.

The knowledge, however, that the victory is ours gives us joy, as we see the work of our

PRINTING-MACHINES,

preparing the materials of our warfare—the sword of the Spirit, which is the Word of God. Day by day, as we go on multiplying these copies, we know they will be used of God to become fountains of life in this dry and thirsty land. The Lord is also preparing more native brethren, who will, I trust, soon go out into highways and by-ways to invite to the rich feast. It will be hard toil, and hand-to-hand fighting for them: but our Master knows how to make good soldiers. Day by day we are gladdened by some instance or other, where the Scriptures have been valued; and while we go on scattering the written Word, we cry for the living voice of the living preacher, who will go through these Spanish towns proclaiming the glorious Gospel. It was a fine sight, our last annual gathering of the

SUNDAY AND DAY SCHOOLS,

to whom about 1000 prizes were given. What may we not hope from such a large field! Each of these dear boys and girls knows by memory verses, chapters, and some even whole books of the Word. Two more of these scholars, who a short time ago knew nothing of the Word of God, have been lately added to the Church below.

Four months ago a young soldier came down from the Castle "Mont Juich" to ask for some coffee and other little matters for his captain, a prisoner now two years in the castle for some political offence The poor captain is an old friend. The young soldier, his servant, wanted a Bible for himself; we supplied him. At one of the

UNITED PRAYER-MEETING

I was cheered by seeing him enter, bringing three Artillery companions with him, who remained during the whole of the service. Speaking of these meetings, I am glad to say they were well attended, and a true spirit of prayer was manifest. If unity of brethren is good and pleasant everywhere and anywhere, it is doubly good in Spain.

Now that the war is at an end, we more than ever need the prayers of brethren. The Government flushed with victory, may gain over the conquered provinces to support the so-called religious unity. Our hope is in God, and we hope soon to see our

TWO LARGE BIBLE-COACHES

go through the length and breadth of the land, as in former days, the good fruit of which is springing up. Yesterday five men came from a town where we formerly sold a great many copies of the Scriptures. They made purchases to the extent of £1. Day by day numbers of copies are sold, and we expect, so soon as peace is proclaimed, we shall have free course.

Again and again we have proof that God is blessing

THE HOSPITAL WORK.

Poor Romanists are blessed by being brought right under the power of the Word, and Christian kindness and care such as they could get only in Christian England; and the experience and skill of our brother Dr. Warren must tell deeply upon Spanish hearts, as well as upon their bodies. It is an important work, and casts us much upon God; and our deep joy is that He hears and answers or requests.

To show the readiness of the people to receive instruction, I may mention that brother Mr. Cifre, from the United States, opened a school in one of the suburbs of the city (Hospitalet), and the first week he had 125 scholars, and each week I have no doubt his work will increase. Pray, Christian readers, that labourers may come out into this ready field.

Yours affectionately, GEORGE LAWRENCE.

Gracia, Barcelonn, Feb. 29.

TURNING-POINTS OF LIFE.

THE switch-tender was weary, and, as he sat at his post, his eyes were heavy, and he fell asleep. The train came thundering along, and, as it neared the place, the man heard the whistle and rose to adjust the switch for the train. He was just too late. He sprang aside: the cars moved on, were thrown from the track, and a scene of death and disaster was the consequence.

It was only a little switch. A bar of iron a few feet in length, which opened at one end only an inch to allow the flange of the wheels to pass through the narrow way. Only a few seconds more would have placed the little bar at the right angle and all would have been well. But the few seconds were lost; the little bar was out of place and the train, with its invaluable freight of life and property, was nearly all buried in a mass of death and ruin.

A young man was once under a state of deep inquiry about his eternal interests. Two or three of his companions learned that he was going to prayer-meeting, and they determined to change his purpose. They persuaded him, only this once, to go to the accustomed place of resort. He finally yielded. They plied their arts of amusements, gaiety and pleasure, and bound him at last in the snares of a female companion. It was his fatal moment. In a few weeks from that time he had committed murder, and followed the deed with instantaneous self-destruction.

A young man had appointed to meet some friends to go to one of the public gardens in London on Sunday evening. While waiting at the place assigned for rendezvous in one of the streets, a Christian

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friend, a lady, passed by, and asked him where he was going. He was ashamed to confess his intention, and readily yielded to her invitation to go with her to church. It was the turning-point with him. He was arrested by divine truth, was brought under a sense of sin, became a Christian—a faithful missionary, a devoted and exalted hero, an apostle of Christ—and died a martyr on the isle of Erromango, a victim to heathen rage, but a sacrifice of love to his REDEEMER. It was JOHN WILLIAMS, the missionary.

A young man went to visit his friends on New Year's day, according to the custom of New York. He had abandoned the intoxicating cup. He had suffered from its evils and was a sworn total abstinent. He uniformly refused to taste or handle until he called upon a young lady, who, finding her invitations all declined, began to banter him with a want of manhood, and plied her ridicule so far that he at last yielded. It was the setting of the switch. He was taken home in a state of intoxication, and a few months afterward he died, uttering terrible curses upon the tempter who had been the cause of his ruin.

A young man who had been prayerfully trained, came to the city to enter a place of business. His fellow clerks invited him to join in their pleasure and pastimes. For a time he resisted, but at length he thought he would go to the theatre, only once, just to please his friends and to see what a theatre was. The devil was the switch-tender that night, and the course of that young man subsequently lay through the paths of extravagance, gambling, shame and the grave.

Two young men were walking one evening toward a prayer-meeting when they were accosted by several acquaintances, who were on their way to a place of usual resort. They entreated them to join them, but they refused. Finally one of them consented and turned aside, only once more, for an evening of worldly pleasure, and let his friend go to the prayer-meeting alone. One found peace with God; but his companion became hardened, and in three months, while his associate on that eventful night was honoring his Master by his faithful and consistent life, he was the inmate of a prison, awaiting the penalty of the law.

Our life is full of these turning-points of fortune and of ill, of peace and of woe, of life eternal, or of despair and death. The track we travel has a switch at almost every step. We need to have them well guarded. The eye must be kept open. The hand must be steady. The arm must be strong, the soul should be well armed, so that it may be prepared for every attack or for every expedient of the enemy. Life, honor, virtue, success and immortality are before us. Little things, at first unaccounted of, may lead to the other extreme!—*Dr. Haven.*

TELEGRAPHIC NEWS.

Madrid, 20th April: Their Royal Highnesses the Prince of Wales and the Duke of Connaught embarked at Gibraltar this morning for Cadiz.

Vienna, 20th: The Turks officially admit that an attempt to re-victual Niksisch has proved a failure after six days' fighting against 14,000 insurgents, the moiety of them being Montenegrins.

St. Petersburg, 20th: The Shah of Persia has abandoned the campaign against Merv, for which he was lately preparing.

London, 21st: H. R. H. the Prince of Wales has arrived at Seville.—The death of Lord Lyttelton is announced, by his own hand.

Vienna, 21st: It is now doubted if the assertion of the Turks is correct as to whether 7,000 of the Prince of Montenegro's troops aided the Insurgents in the last six days' fighting.

London, 21st: Austria, Germany, and Russia will only take further action on the Eastern Question after an *entente cordiale* with the other guaranteeing powers has been arrived at.

Paris, 22nd: Her Majesty the Queen re-embarked at Cherbourg yesterday. In passing the French capital, Her Majesty had a short interview with Marshal Macmahon at the railway station.

Constantinople, 22nd: The Porte has ordered the formation of a camp on the frontier of Montenegro, and threatens to occupy that province unless neutrality is observed

London, 22nd: The *Gazette* contains the appointment of Lord Alfred Paget as Ambassador to Rome from the Court of St. James.

Cadiz, 23rd: His Royal Highness the Prince of Wales has accepted an invitation from King Alphonso to pay a visit to Madrid.—Her Majesty the Queen has arrived at Windsor Castle from her visit to the Continent.—The Jumna has arrived at Portsmouth and landed her troops from India.

Vienna, 24th: An address has been sent from the Insurgents to the great Powers expressing readiness to submit obedience to the Porte if Count Andrassy's scheme of reforms is locally executed with the guarantees which they (the Insurgents) demand.—The Porte, in an interview with Sir George Elliott and General Ignatieff, the British and Russian Ambassadors, declared that Turkey has no intention to declare war against Montenegro.

London, 25th: On Mr. Disraeli declining, in the House of Commons last night, to afford Mr. Fawcett facilities for discussing his motion on the Royal Titles Bill, Mr. Fawcett announced a resolution censuring the advance given by the Premier to Her Majesty the Queen to assume the title of Empress of India.

Constantinople, 25th: The Foreign Ministers of all the Great Powers have advised the Porte to abstain from taking action against Montenegro, and have promised to unite in their efforts to pacify that province. The Porte has accepted these promises, but in the meantime continues to make military preparations.

St. Petersburg, 25th: The *Official Gazette*, in confirming the news from Constantinople relative to the advice of the Foreign Ministers to the Turkish Government, declares that the Great Powers are firmly unanimous in adopting a pacifying tone in regard to the Eastern Question.

London, 25th, Evening: In the House of Commons this evening, on Mr. Disraeli again refusing to afford Mr Fawcett the facilities he seeks, the latter leaves his resolution on the Notice Paper.—Her Majesty's troop-ship *Crocodile* has passed through the Suez Canal homeward-bound.—Note.—The British Ambassador to Rome is Sir Augustus Paget, not Lord Alfred Paget, as announced in the telegram of the 22nd inst.

26th: Major-General the Rt. Hon'ble Sir Percy E. Herbert, K.C.B., has been gazetted Colonel of the 74th Regiment. General George Wynne, R.E., and General Henry Blois Turner, R.E., have been gazetted Colonels Comandant in the Royal Engineers.—Reports have been received announcing riots among the negroes in the Bardadoes.

Berlin, 26th: Herr Delbruck has resigned his appointment as Minister of State in consequence of his opposing Count Bismarck's scheme to transfer the German Railways to the Empire.

London, 27th: In answer to a question of Sir George Balfour in the House of Commons last night, Lord George Hamilton said that Lord Northbrook's despatch of November last to the Secretary of State for India, concerning the India Tariff Act had just been received. The Marquis of Salisbury's rejoinder was under consideration, and as soon as it was made, the papers would be laid before the House.

Berlin, 26th: At to-day's sitting of the Reichstag, Prince Bismarck denied that Herr Delbruck's resignation was owing to his opposition to the scheme for transferring the German Railways to the Empire, but to ill health.

PASSENGERS SAILED.

Per P. and O. Str. *Malwa:*

FOR SOUTHAMPTON.—Mr and Mrs H Bowen and child, Miss Bowen, three Masters Bowen, Mr Davis and four children, Mrs Stuart and two children, Mrs Makham, Mrs J Stewart, cousin and two infants, Mr Barlow, Major and Mrs Miller, Mr and Mrs Cooper, Mr and Mrs Shepherd and child, Mr George Dixon, Mr C Stewart, Major F A Whingates, Mr and Mrs R W Baker and infant, Mr Craward, Major A R Wilson, Mrs Schaffter and infant, Mrs Marrett, Mrs A C Watt and infant, Mr W M Crowther, Surgeon-Major L F Dickson, Mr and Mrs R W Bulman, Major the Hon J H Fraser, Mr Bassano, Mr A W Walsh, Surg-Major Fletcher, Mr and Mrs J Simpson, Mrs John Simpson and two infants, Mr and Miss Brand, Mr N McMichael, Mr Barclay Pollock, Mrs Self and party, Mr and Mrs Morde and infant, Mrs W L Galpine and two children, Mr George Edmonds, Mr W G Miller, The Dowager Countess Gleichen, Mrs Parker Little, Mr Hely, Mr Robert Sargeant, Mr Geo Stickland, Major Dyer, Lieut James, a gentleman, Col Hastings Fraser, Mr H J Fribb, Lieut Howey, Lieut Tudor, Dr Robert W Williams, Miss Nixon, and Mr Henderson.

FOR BRINDISI.—Mr John J F Lumsden, Mr Phillpots, Mr Forman, Col and Mrs Playfair, Mr G W Chisholm, Major Wakefield, Mr J A Bourdillon, Mr A W Chapman, Mr and Mrs Naion, Mr Reilly, Mr James MacGregor, Mr Versepin, Mr J R Morgan, Capt W V Brooke and Mr J J Meyrcik.

FOR VENICE.—Dr J D Barry, Mr F R Hogg, Mr John Martin, Mr C G R McWilliam, Mr H W Webster, Mr Henry Wise, Mr G C Mathieson, Col Stafford.

FOR MALTA.—Col and Mrs Dwyer and infant.

FOR PORT SAID.—Monsr M Renna and four friends.

FOR SUEZ.—Col F W Peile.

FROM ADEN TO VENICE.—General Schneider, and Mrs and Miss Schneider.

Per Str. *Jupiter:*

FOR TRIESTE.—Mr J Balfour, Mr W Moneypenny, Major Harger, Mr Aucland Colin, and Colonel and Mrs Jackson.

FOR PORT SAID.—Mr A Masson, and Mr Mahomed Sadik.

PASSENGERS ARRIVED.

Per P. and O. Str. *Deccan:*

FROM SOUTHAMPTON.—Mr P Rogers, Mr Egerton, Major H S Anderson, Captain Sandy, Mr J Pease, Mrs Summers and child, Mr Evezard, Miss Evezard, Lieutenant H R Cook, Mr E W Bullock, Mr C P Whitcombe, Mrs Blaikie, infant and child, Dr J O'Sullivan, Mr G Coxon, Mr C Coxon, Mr Leslie, Mr McKenzie, Mr and Mrs G L Elliott, Surgeon W H Briggs, Mr J Knowles, Mr and Mrs Wynne, Mr Coghlan, Dr Carter, Colonel Beauchamp, and Captain Shakespeare.

FROM BRINDISI.—Lieut Col Gulliver, Mr D M Stewart, Mr and Mrs Keith, Captain C P Worthy, and Mr Quinmaux.

FROM MARSEILLES.—Mr Alexander Joppe.

FROM ADEN.—Mr Heerjeebhoy Ardaseer.

Domestic Occurrences.

BIRTH.

SOMMERVILLE—At Baewr, Rajputana, on 12th inst., the wife of Mr. James Sommerville, Medical Missionary, of a son.

MARRIAGE.

McCABE—SMITH—April 25th, at St. Thomas's Cathedral, Bombay, by the Rev. W. Maule, LL. D., Alfred Alexander, youngest son of J. McCabe, Esq., late Ordnance Department, and grandson of Surgeon General W. F. Molyneaux, M. D., M. R. C. S., British Forces, Dublin, Ireland, to Alice Jane, youngest daughter of R. Smith, Esq., of Bombay.

DEATH.

STEARNDALE—April 24th, at Mazagon, Bombay, Mary Nora, youngest daughter of R. C. Stearndale, Calcutta, and granddaughter of H. B. Barnes, P. and O. Company, aged 1 year and 14 days.

Advertisements.

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are received by Mr. and Mrs. Macdonald, and by Mr. and Mrs. Smeaton.

Bombay, 12th September 1874.

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